130.

LIBELLER

Characteriz'd

By his own Hand.

IN

ANSWER

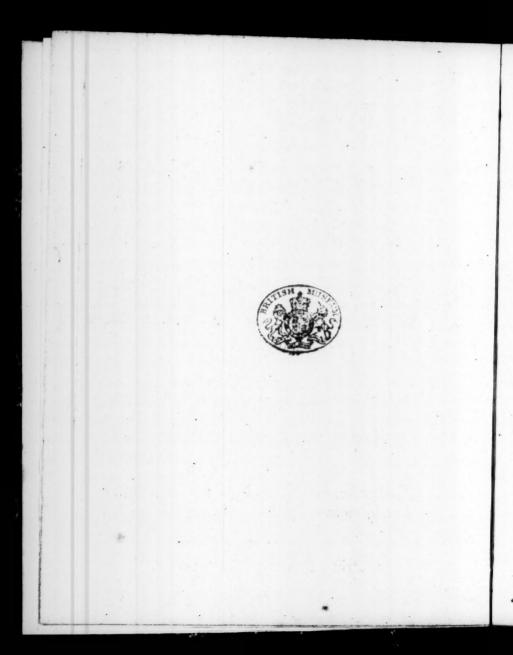
TO

A Scurrilous Pamphlet, Intituled,

The Character of a Quaker, &c.

Nulla fides, Pietafq; viris, qui Castra sequuntur Venalesque manus : ibi fas, ubi maxima merces,

Printed in the Year, 1671.



THE

LIBELLER Characteriz'd

By his own Hand, &c.

For whose sake he Stigmatizes all but his own Cast, prefers Gentile Hectors Damming Oathes before the Plain Christian Yea and Nay of his Neighbour.

To the first, he dedicates his Paines: To the second, his Hatred. His Malice is so bent against all Sobriety, that he fears its least appearance more than Hell; and to Reform is such a Task, that he hates the very Word. So dismal is a Modest Dress to his Luxurious Eye, that he A 2 takes

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takes it for a Monster in Nature; and inconfistent, with what he calls Religion, to be Virtue ous.

He knows not whence that Devotion should have its Rise, that teaches how to deny self, since his hath ever been to answer the debauched Ends of a seared Conscience; and to thwart his Interest, tearms it, A Composition of Contrasdiction.

He knows of no Honour but what is required by a proud Hamond, or a curfed Herod; the first thirsted for the Knee, the second for Tytles of Honour, yet neither failed of their due Reward.

But have they ever made themselves such tall Hornes by their own strength, or procured so many triumphant Trophies by their own Arm, that any now should boast or turn Incendiaries?

To preach Christ the Light, is to his understanding insignificant babble. Not to Swear with him, is to Lye, because he believes Oathes a great

ingredient to make a Gentleman; and Plain-dealing at a word, is so much an Enemy to him, that he calls it a meer Cheat.

Jefuite and Pope being amongst some, words of Reproach, he'll Stigmatize with them, but will have the Churches Compass as absolute as the Popes Infallability. In general, where he hath nothing against Religious Principles, he'll bely them, affirming absolute falcities.

He's fo much a Temporizer, that he counts the demand of Civil Liberty, or a Tryal by the Law, absolute Contention; and speaking true English to a single person, an affront of Justice. So much an admirer of the Decrees, or sic volo's of every private Cabal, that its Treason to enquire into the Reason of their illegal Results. He takes a measure of others Chastity by his own Courtship, obscenly prating like one of those, who, to be in the fashon, keep Concubines at home, so charging others with guilt, would palliate their own.

He envyes the Worship of God, therefore Devon-

Devonshire-House sticks in his Stomack, and to be knockt down in the Streets, and hal'd to Goal, he tearms keeping from breaking the Law. He counts no Lawful Wedlock, but where the Priest has a Fee; although from Genesis to the Revelations he hath neither such Precept nor Example; and glories in the Extravagancy of a distracted Whimssylt, or exalted Diotrephes, whose Actions were owned of none, publickly condemned of many.

Baby-Sprinkling is one of his chiefest Infallibles, by which he markes out a Christian, although he be as Debauched and Luxurious as the Gomorrhean; and where his Party wants strength of Argument, the Libeller affists with Dirt; concluding peaceable People a formidable Party, and dangerous to the State, with which he would incense the Magistrate to severe Usages, feething his Pollicy from the Spanish Inquisitors, who Cloath the Innocent Protestants with dismal Hellish dresses, before they deliver them unto the Civil Power, in order to receive the Fire and Faggot. He scoffs at a Refurrection from sin, like an irreligious Miscreant and sin-lover, who neither ownes the true God, not the Souls Immortality. He hates Religious Meetings, counting them a Breach of Law. Whorish Nurseries suiting more the debauched mindes of such Athiests, whose incensed madness is kindled against all opposers of their Debaucheries. His work bewrayes his Whorish effeminacy (by which he falsly measures others) whilst he hints his skill in tokens of Letchery.

He hates the Prosperity of an industrious People, while such as himself are devouring and wast=
ing upon their Lusts.

The Unity of Affection amongst Quakers offends such bloody minded Discrepants, who instigate to a National Division and Ruine, while they ayme at the violation and spoil of the Peoples just Interests. He abuses the Quakers for their Charitable Collections, while he, and such Conformable Sons of the Church, can without any

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pitty, suffer their sellow members to lye roaring in the Streets for want. He wisheth an industrious pious People embarqu'd for Terra incognita, that such Extravagants as himself may have all to devour upon their unsatiable Lusts. His Conscience is so broad, and his Throat such an open Sepulchre, that he'll make no bones to devour and swallow down all his Neighbours Proprieties and fruits of their Industry.

His own work is that of a Canting Gypsie, exposing to Sale his Rapsody of Lyes, Piece of Cant, and beggarly Scurrility, which he pretends for to supply, provided you his Libel buy; whose Name would be as Infamous as his Work Scurrillous, had he the Considence to discover the one, as he had Impudence to belch out the other. And to Conclude, His own Work is his best Character.

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T. R.

